| | |
|---|---|
| Southport ... ... | 5,000 |
| Chas. Burrows, joiner and builder, Oldham ... | 2,256 |
| James Davis (James Davis & Co.), wine, &c., merchant, Leamington ... | 7,000 |
| Jas. Morton & Co., Glasgow and London ... | 2,500,000 |
| Matthew, Buchanan, & Co., Glasgow ... ... | 1,350,000 |
| Henderson and Dimmack ironfounders, and Drumpellier Coal Co., Coalbridge ... ... | — |
| John Innes Wright & Co. Glasgow ... ... | 1,000,000 |
| David Riddel, grain merchant, Glasgow ... | — |
| Messrs. Walker, biscuit manufaturers, Glasgow | — |
| Robert M'Whirter & Co. builders, Glasgow and Greenock... ... | — |
| Alex. Thomson & Nephews, timber merchants, Grangemouth and South Alloa ... ... | — |
| James Watson, hardwaste spinner, Over-Darwen | 11,500 |
| John and Albert Thornton machine-makers, Gomersal ... ... | 9,585 |
| James Wilkinson, builder and contractor, Sheffield | 7,000 |
| Livingston Brothers & Co. ship and insurance brokers and shipowners, Newcastle ... ... | 11,600 |
| George Short & Co., painter, glazier and paperhanger, Newcastle ... | 4,500 |
| J. J. Bell & Co., mineral water manufacturers, &c., Newcastle ... | 9,000 |

The liabilities in certain of the preceding cases may be overstated, but on the other hand others may be understated, and, as there have been suspensions where the liabilities have been under the lowest of the above figures, the foregoing may be taken as a fair estimate. This list does not represent all the stoppages, there having been several involving a smaller amount than the lowest figure given. A considerable proportion of these failures are traceable to the closing of the bank; other causes are to some, if not to the extent responsible for the remainder. In a number of the cases the assets have been estimated, and show well, as they do in those of Messrs. William Simons & Co., Colin H. Dunlop & Co., La Cour & Watson, and others.

### EFFECT ON TRADE.

The next most tangible item is the effect on trade. The catalogue of works which have been forced to stop is not an extensive one, fortunately; but it embraces large cotton factories in Lancashire, the ironworks of Henderson, Dymock, & Co., the Heatheryknowe Colliery Brickworks, Baillieston; the spinning mill of O. G. Miller, Dundee; several pits in Ayrshire, and several building yards. The following is a list of the reduction of wages already intimated:

| | |
|---|---|
| Clyde shipbuilders ... ... | 7½ per cent. |
| Edinburgh masons ... ... | ½d per hour. |
| Edinburgh joiners ... ... | ½d per hour. |
| Dalkeith ironworkers ... | 10 per cent. |
| Baillieston miners ... ... | 6d per week. |
| Shotts ironworkers ... ... | 10 per cent. |
| Denny ironworkers ... ... | — |
| Merry & Cuninghame's tradesmen | 10 per Cent. |
| miners | 6d per day. |
| furnacemen | 1s per day. |
| labourers | 1s per week. |
| Grangemouth miners ... | — |
| Aberdeen carpenters ... | ½d per hour. |
| Kirkcaldy masons ... | ditto. |
| Leith masons ... ... | 1d per hour |
| Kilsyth miners ... | 5d to 7d per day |
| Dalserf miners ... | 2s to 3s per week |
| Kent and Sussex agricultural labourers ... | 3d per day. |
| Northumberland miners (hours of labour increased one hour per day) | 12½ per cent. |
| Miners in North Wales | 5 to 7 per cent. |
| Denny miners ... ... | — |
| Blackburn ironfounders | 1s per week. |
| Liverpool joiners, bricklayers, masons, plasterers, and plumbers, (masons and plasterers to work 55 hours) ... | 1d per hour. |

---

Several thousand Russian soldiers purpose joining the army of the Ameer

It is asserted of a Philadelphian that he died "worn out by too severe mental effort in the study of how to live without work."

A devoted husband says that the phonograph is simply a machine that "talks back," and he has had one of that kind in the house ever since he was married.

## POETRY.

### AUTUMN LEAVES.

Old friends and true, come you with me to-night!
And in the shadow of the witching hours,
We'll wander in the forests as of old.
And there in clustering beauty, bright,
E'en as the radiance of summer flow'rs,
Gather those leaves of crimson and of gold,
Such as we gathered in the "long ago,"
Ere we had tasted of life's cup of woe.

Those Autumn leaves are wound around my heart
With tendrils stronger than the touch of time,
And bloom and brighten ev'ry season round:
The mem'ries they enshrine cannot depart,
But with each new affection intertwine,
And each year is some precious token found,
That brings the old-time forest to my gaze.
And haunts me with "the scenes of other days."

The chestnut burrs we trod beneath our feet,
Reminded us that life had thorny ways.
But we were blooming then, like those bright leaves,
And in our innocence, and joy complete,
Traced not the shadow of the darker days,
But only saw the harvest golden sheaves,
That lay before us in the coming years.
And wot not we must sow the seed in tears.

But tender hopes and sweetest fancies cling
Around the Autumn leaves along life's way,
They gladden Winter, brighten home and heart;
And when my children their rich clusters bring,
And weave them garlands of the leaflets gay,
The tears involuntarily will start;
I wonder if, like me, in golden sheaves,
They'll bind with chords of these Autumn leaves

Salt Lake City, Oct. 11, 1878. EMILE.

*Woman's Exponent.*

INFORMATION WANTED.—Rachel Bland, of the Royal Oak Inn, Catherine Street, West Hartlepool, would like to hear from Jane Winsby, who emigrated to Utah, from Stockton on Tees, about 15 years ago.—Utah papers please copy.

### DIED.

JONES.—At Wales, Sanpete Co., of lung fever, July 18, 1878, Margaret, wife of John G. Jones, aged 56 years. Deceased was born in and embraced the Gospel at Blaine, Monmouthshire, but afterwards lived at Aberdare, Glamorganshire, from which place she emigrated to Utah in September, 1877. She lived and died a faithful Latter-day Saint.—"News."

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LIVERPOOL:

EDITED, PRINTED AND PUBLISHED BY WILLIAM BUDGE, 42, ISLINGTON.

LONDON

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 20, BISHOP'S GROVE, BALL'S POND ROAD, ISLINGTON, AND BY ALL BOOKSELLERS.

THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

"NO WEAPON THAT IS FORMED AGAINST THEE SHALL PROSPER; AND EVERY TONGUE THAT SHALL RISE AGAINST THEE IN JUDGMENT THOU SHALT CONDEMN. THIS IS THE HERITAGE OF THE SERVANTS OF THE LORD, AND THEIR RIGHTEOUSNESS IS OF ME SAITH THE LORD."—*Isaiah* liv, 17.

No. 46, Vol. XL. Monday, November 18, 1878. Price One Penny.

## LIFE OF JOSEPH, THE PROPHET,

BY EDWARD W. TULLIDGE.

The above is the title of a book, purporting to be the life of Joseph Smith. We have had a variety of books published, professing to give a history of the origin, rise, and progress of this Latter-day work; and of the character, reputation, and social status of Joseph Smith and his associates, some of which have been very fairly written, while others have been pure fiction, without any semblance of truth.

The only authentic record of the life of Joseph Smith, the Prophet, is one published by himself, in the *Times and Seasons*, in Nauvoo, Hancock Co., Illinois, vols. iii, iv, v and vi, and afterwards republished in the MILLENNIAL STAR, Liverpool, England. After our removal to the mountains, the history of Joseph was continued in the *Deseret News*, and transcribed from that paper into the MILLENNIAL STAR. Since which time a child's history of the Prophet Joseph has been published by Elder George Q. Cannon, in the *Juvenile Instructor*, for which the editor is responsible. There are, of course, many circumstances, incidents and facts, contained in the authorized works of the Church published during the lifetime of the Prophet, which are really authentic and correct, among which works are the *Evening and Morning Star*, the *Messenger and Advocate*, the *Elders' Journal*, the *Times and Seasons*, the *Nauvoo Neighbor*, and the MILLENNIAL STAR, all of which were published by the properly constituted authorities of the Church, and in which during his lifetime will be found many important historical facts, associated with the history of Joseph Smith, as well as the rise and progress of this latter-day work; for these works the editors are of course responsible, but any article published in them by the properly constituted authorities of the Church (errors excepted) would be considered authentic.

Elder Parley P. Pratt has written his own life, for which he, of course, is responsible. Edward W. Tullidg

has written the Life of President Brigham Young; whatever authority he may have had, we are not prepared to say; it is but fair, however, to state that President Young never, officially or otherwise, to our knowledge, contradicted it. Many of "the women of Utah" engaged Mr. Tullidge to write their history; but this, of course, cannot be considered as a standard work of the Church, nor for any doctrines contained therein can the Church hold itself responsible, neither can the Church hold itself responsible for the "Life of Joseph, the Prophet," as published by Edward W. Tullidge, nor for any doctrines contained therein. It is not published by authority, and Edward W. Tullidge alone is amenable for what is contained in his book. We are inclined to think that President Young looked at his life, published by Mr. Tullidge, in the same view, or how can we account for the following statement found in the preface to that book?

"But it must not be forgotten (says Mr. Tullidge) that I have been, for many years, an apostate, and cannot be justly charged with a spirit of Mormon propagandism.

EDWARD W. TULLIDGE.

*First Edition, Life of Brigham Young, or Utah and her Founders.*

Several months ago (in December, 1877,) Mr. Tullidge called upon President Taylor, at his office, and there intimated that he proposed publishing the life of Joseph Smith, when the following is reported as a brief summary of a conversation that ensued:

Prest. T.—I see, Mr. Tullidge, that in your preface to the Life of Brigham Young, you publish yourself as an apostate.

Mr. Tull.—That is not my doing; it was put in by some one else. I am not an apostate.

Prest. T.—But you permitted it, and have not contradicted it, and you are the avowed author.

Mr. Tull.—This is taken out of the last edition.

Prest. T.—But that does not set you right; your former statement still proclaims the ugly fact, and is uncontradicted. If, as you say, you have been re-baptized, how is it that you will permit so foul a stigma on your character?

Mr. Tull.—But I do contradict it.

Prest. T.—Yes, privately; but allow it publicly to go uncontradicted. Where is your manhood?

Mr. Tull.—I suppose it was put there with the expectation that it would make the book sell better in the East.

Prest. T.—Then, when in the East, you are an apostate, because it is expected your book will sell better, and here you are a Saint, because to be a Saint pays better.

Mr. Tull.—I repudiate your remarks.

Prest. T.—We cannot look upon you as a fit person to write the history of Joseph Smith, or any Church works, and I forbid you having access to the Historian's Office, of which I shall inform the historian.

In his preface Mr. Tullidge has assumed to throw an air of Church authority around his work in the following terms:

"In its compilation I have been placed under obligations to the Hon. Joseph F. Smith and Eliza R. Snow, who kindly read and revised the manuscript."

"The late President Young requested me to write this book, and the late Apostle George A. Smith, on his death bed, charged me solemnly concerning it."

The following from Elder Joseph F. Smith and sister Eliza R. Snow will show their action:

"Salt Lake City, Oct. 14, 1878.

*Prest. John Taylor:*

Dear Brother,—In the preface of 'The Life of the Prophet Joseph Smith,' recently published by E. W. Tullidge, I am credited, in connection with sister E. R. Snow, with having 'read and revised the manuscript.' This statement is incorrect. The facts are these: By the request of the author I read the manuscript, but refused to accede to his desire for me to revise it, repeatedly assuring him that I would not assume that responsibility.

"With the exception of two instances, in which I called the author's attention to errors in quotations, I carefully avoided making any amendments, alterations or suggestions. The

statement referred to, in the aforesaid preface, is therefore not only wholly unauthorized by me, but is directly contrary to my expressed determination in the matter; and so far as I am therein credited with revising the MSS., it is incorrect.

Very respectfully,
Your brother in the Gospel,
JOSEPH F. SMITH."

---

"Salt Lake City,
October 7th, 1878.

"The preface to a recent publication entitled, "Life of Joseph, the Prophet," written by E. W. Tullidge, contains an acknowledgement to me as a reviser of the manuscript of the book—an acknowledgement which is not only inapplicable, but was made without my knowledge and consent.

"In justice to Mr. Tullidge I will state that he kindly presented the manuscript for my perusal, and also gave me permission to make any corrections I should think proper. The biographical narrative I read with deep interest, and suggested a few alterations, but admitting that every author has a right to his, or her own peculiar style and views, I would not, and did not either assume or accept the position of 'Scotch Reviewers,' or the responsibility of criticizing the production of another as I would my own."

"ELIZA R. SNOW."

How far the alleged statements of Presidents Brigham Young and George A. Smith are correct we are not prepared to say, and they are not here to speak for themselves.

We should not have entered so lengthily into this subject, had it not been attempted to issue the work under a pretended Church authority, as we cannot become responsible for the works of unauthorized men. Furthermore, we have a Church historian and his assistant, who are regularly sustained in that office by the vote of the General Conference, and all works where doctrines, ordinances, history, or the rise and progress of the work is concerned, ought to be written under their supervision, and then be carefully compared and revised with the original records, that errors, either in ordinances, organizations, doctrine, principle or history, as well as those of a clerical and typographical nature may be detected and corrected, and the truth go unsullied and uncontaminated to the world.

In the book written by Mr. Tullidge, it is only justice to him to say, there are very many extracts from the Book of Mormon, Doctrine and Covenants, the History of Joseph Smith and other historical records and details that are very interesting, but whether they have been correctly transcribed and whether the interpretations and general remarks are correct, can only be known by a comparison with the works from which his record is taken. As regards his own peculiar views, of course, we have nothing to do; and whatever merits the book may have in the abstract, we feel ourselves obliged to say, most emphatically, that we cannot endorse it as a reliable Church record, as some errors of a very flagrant nature have been pointed out to us.

There are principles that all the Saints should understand with regard to the importance of guarding with fidelity, the sacred records of the Church, and therefore, while on this subject, we have thought it well to make the following remarks:

The records of the Church are of too sacred a nature to be tampered with by irresponsible persons. The ancient Israelites guarded theirs with the most scrupulous care. The Lord, in giving commandments to Israel, wrote them with his own finger, (Exodus xxxi, 18) and when those were destroyed, the Lord told Moses to hew out other tablets like unto the first and bring to the Mount, and the Lord also wrote upon them. Moses read to the people from the Book of the Law of the Lord, and afterwards expressly forbade anybody adding to it.

When Lehi was commanded to leave Jerusalem and come to this land, Nephi and his brethren were commanded to go to Laban to obtain from him the records of the house of Israel and of their father's family, and they offered to him a large amount of wealth for those records, which was refused, but afterwards the Lord especially interposed in delivering them into their hands, and those plates and the sub-

sequent history of the people were vigilantly guarded by custodians especially appointed for that purpose, and before the nation and people were destroyed, Mormon, who had them there in charge, was commanded to hide them up in the hill Cumorah, and others were placed there by Moroni. They were there guarded under the express direction of the Lord by those appointed to that office, and when the time had arrived for their coming forth, that portion of history which was permitted was delivered to Joseph Smith by the angel Moroni, who hid them up for their proper security until the person designated by the Almighty should receive such portion of them as was indicated. So particular was the Lord in relation to this matter that the Urim and Thummim was deposited with them, that the means of interpreting them might be along with the record, for the full and correct development of the contents thereof. Those that were not sealed were then translated by the gift and power of God. Thus, as expressed by the ancient prophet, Ezekiel, was the stick of Joseph, which is in the hand of Ephraim, united with the stick of Judah. So particular was the Lord about this matter that an angel of God was sent to show them to three witnesses, and afterwards they were shown to eight witnesses, who saw the plates and engravings upon them with their eyes, and handled them with their hands, and they were all commanded to bear this testimony to the world; but not one of whom has ever denied this testimony. So strict was the Lord in relation to the preservation of his word in purity, that when Joseph Smith, on a certain occasion, on the importunities of Martin Harris, permitted him to take the translation which he had made and which was lost, the Lord severely reproved Joseph Smith for permitting them to go out of his hands, contrary to his (the Lord's) commands. Moses, in his day, said.

"Ye shall not add unto the word which I command you, nor shall ye diminish aught from it." Deut. iv, 2.

And John, having had marvelous manifestations and revelations, says:

"If any man shall add unto these things, God shall add unto him the plagues, that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Rev. xxii, 18, 19.

With the above and many other examples before us, and having committed unto us a sacred trust, we cannot allow that trust to be violated, nor the sacred records of truth to be in anywise tampered with, nor have them placed at the disposal of, or subject to the manipulation of irresponsible men. What God, and angels, apostles, prophets, patriarchs, seers and revelators have committed unto us must be guarded by us as the apple of our eye, and God will hold us to an account for our acts. God the Father and Jesus, with the ancient apostles, prophets, patriarchs and men of God have revealed to Joseph Smith principles on which hang the destinies of the world, that is, that was, and that will be; he has committed those to the custody of this Church, they are had among our most sacred archives; our historians have been revelators, presidents and apostles, we have guarded the sacred oracles thus far, and with the help of God we will continue to preserve them unsullied and untarnished, until not only shall we have the stick of Joseph and the stick of Judah, but until we shall have the word that is among the Ten Tribes, as was foretold by one of the ancient prophets:

"And it shall come to pass that the Jews shall have the words of the Nephites, and the Nephites shall have the words of the Jews; and the Nephites and the Jews shall have the words of the lost tribes of Israel; and the lost tribes of Israel shall have the words of the Nephites and the Jews.

"And it shall come to pass that my people which are of the House of Israel, shall be gathered home unto the lands of their possessions; and my word also shall be gathered in one. And I will show unto them that fight against my word and against my people, who are of the House of Israel, that I am God, and that I covenanted with Abraham that I would remember his seed for ever."

JOHN TAYLOR,
In behalf of the Twelve Apostles.

## TO YOUNG MEN.

BY ELDER A. J. MACDONALD.

Let no young man expect success or prosperity, who disregards the kind advice and pious instructions of his mother. What can be more consoling and heart-cheering in severe affliction, than the fond recollection of a pious mother's prayers and tears, poured forth and shed for her beloved offspring, when in their infancy?

"Lead thy mother tenderly
Down life's steep decline;
Once her arm was thy support,
Now she leans on thine.
See upon her loving face
Those deep lines of care;
Think—it was her toil for thee
Left that record there.

Ne'er forget her tireless watch,
Kept by day and night,
Taking from her steps the grace,
From her eye the light.
Cherish well her faithful heart,
Which through weary years,
Echoed with its sympathy
All thy smiles and tears.

Thank God for thy mother's love,
Guard the priceless boon,
For the bitter parting hour
Cometh all too soon.
When thy grateful tenderness
Loses power to save,
Earth will hold no dearer spot
Than thy mother's grave."

How my heart has been pained to see the coldness and indifference that is often manifested for an aged and dependent mother. Age may waste a mother's beauty, may dim the lustre of her eye, her strength depart, her limbs refuse to support her tottering frame, or she may become as helpless as an infant; but shall we love her less? Is she not our mother still? Has she not toiled and watched over us in our helpless infancy? In youth she has striven to teach us the true and wholesome principles of the Gospel, and sought to lead us in the path of truth and righteousness. In sickness she was our ministering angel. Who but a mother could ever be so patient, so kind and affectionate, so gentle and self-sacrificing?

If we have been tempted in bye and forbidden paths, if we have followed bad counsel and gone astray, if we have chosen evil companions and forgotten the good counsels of our youth, who is so ready to encourage and lead us back to honor and virtue as a mother? She is ready to forgive, to cherish and love us still. Who can fathom a mother's love? She is our friend when all the world forsakes. She will cling to us, will die for us, if necessary.

A mother's love is strong, tender, and true. Hard indeed must be the heart that can neglect and abuse a dear old mother. She should never feel that she is not welcome, never feel that she is a burden to her children, never should her sensitive heart be pained by an unkind word or look. Alas, how little do we appreciate a mother's tenderness and love, while living, how little do we think of her care and anxiety for us! But when she is gone, when we see the old arm chair, the vacant place at the table, and hear no more her dear voice, then do we know she has gone, and we realize our loss; then do we long once more to hear the dear voice, to have the dear hand rest upon our head with a blessing. But we cannot call her back. She has gone, and happy for us if we have so treasured our mother that we can say we have been faithful, and made her happy, and can look forward to a meeting with her beyond this world.

*Dundee, Oct.* 23, 1878.

## NINETEENTH CENTURY MORALITY.

It is curious and inexplicable to note how crime, like a dark and haunting shadow, keeps pace with the progress of civilization. Mr. Spurgeon wrote a little book the other day on the lessons to be gathered from the

newspaper record of passing events. There is a lesson, and a terrible one, in the columns of every daily journal which ought to strike home to the heart of all well-wishers of their fellow-men. Some of the details are so heart-rending as to awaken in the human breast, in Tennyson's words, "tears from the depth of some divine despair." The lesson is many-hued, but scarcely ever varying. Benevolence and avarice, poverty and plenty, honesty and deceit, simplicity and craft, honor and dishonor, and the red hand of murder everywhere. And, yet, ours is the most advanced age of civilization of which there is any record. We have reaped the benefits of that grand Augustan period, which began about the middle of the reign of Elizabeth, when the slow and gradual decadence of literature and science was made up for by the sudden appearance in the social firmament of a constellation of great men, whose names have and will continue to lend lustre to the land of their birth—William Shakspeare, John Milton, Jeremy Taylor, and a whole phalanx of men of genius. Their teachings, no doubt, effected a complete revolution in the minds and hearts of the people of England, and lent new inspiration to that love of liberty which is ingrained in the Anglo-Saxon spirit, which is, indeed, to this present hour, "native and to the manner born." Through successive generations this newly-inspired love of freedom spread and bore magnificent fruit, the benefits of which we are now enjoying. But, to the mind of the thoughtful observer, the question naturally presents itself:—How is it that, with all these intellectual advantages and an abundance of wealth to boot, this great, rich, industrious, enterprising, and evangelizing nation, is sinking so rapidly, in a moral sense, in the eyes of the rest of the world. The other day a contemporary, which boasts "a world-wide circulation," attempted to show that drunkenness in this country was by no means so bad as Sir Wilfrid Lawson and his colleagues would make it out to be.

This singular and somewhat surprising view of the case was based on the fact that "night charges were diminishing in numbers." That may be. Because the law has taken, very reluctantly, be it remarked, one step in the right direction. But how are we to get at the statistics of private drinking, and the immorality and crimes therewith connected? An attempt has even been made to disprove the old statistical estimate that 60,000 drunkards die every year. But, what does Dr. Norman Kerr, to whose investigations we referred in our leading columns last week, say on the subject? Why, that instead of 60,000, the mortality arising, directly or indirectly, from intemperance, is 160,000 a year. All sacrificed at the shrine of this Moloch. We very naturally shudder when we read of the barbarian king of Dahomey sacrificing, in accordance with an atrocious savage custom, 5,000 victims. But, can the Legislature of this enlightened and missionary country look with a clear conscience on the annual slaughter, which is, to all intents and purposes, legalised by them? They may justify it, perhaps, by specious arguments; but, surely, they cannot silence the voice of conscience. The *Echo*, speaking of this subject, said: "We pointed out the other day the enormous sum squandered during the last three years by the people of this country on strong drink. If to this be added the sum represented by the earnings of 128,000 people, the British drink bill will assume such dimensions as almost to make one despair of that good time so very long in coming." We confess to sharing that feeling of despair, unless Parliament, which ought to represent the voice of the people, does its duty regardless of self-interest, which, at the present moment, is the real obstacle in the way. How gladly would the nation hail the advent of some statesman, bold enough to be disinterested, and who, instead of sacrificing "to party what was meant for mankind," would sacrifice everything to save his country from ruin. As to the commercial morality of the age, the less said about it the better. We can only hope that the gloom which overshadows our country's prospects will, in the providence of God, soon pass away; that we shall be spared the crime of an unjust and decimating war; and that the people of England,

rich and poor, will learn the salutatory lesson that it is not the possession of riches so much as righteousness that exalteth a nation.—*Christian Globe.*

## TRADITION OF THE FALL.

In a work entitled "Kitchi-Gami, or Wanderings Around Lake Superior," G. Kohl mentions the following tradition among some of the aborigines of America in relation to the fall:

"The first man and woman were placed in a garden rich with all manner of fruit. They ate, and lived there for days and years in pleasure and happiness; and the Great Spirit often came to them and conversed with them. "One thing," he said, "I warn you against. Come hither. See, this tree in the middle of the garden is not good. In a short time this tree will blossom and bear fruits, which look very fine, and taste very sweet, but do not eat of them, for if you do so ye will die." One day, however, when the woman went walking in the garden she heard a very kindly and sweet voice say to her, "Why dost thou not eat of this beautiful fruit? It tastes splendidly." She resisted for some time. The voice was repeated. The fruit smelled pleasantly, and the woman licked it a little. At length she swallowed it entirely, and felt as if drunk. When her husband came to her soon after, she persuaded him also to eat of it. He did so, and also felt as if drunk. But this scarce had happened ere the silver scales with which their bodies had been covered fell off; only twenty of those scales remained on, but lost all their brilliancy—ten on their fingers and ten on their toes. They saw themselves to be quite uncovered, and began to be ashamed, and withdrew hurriedly into the bushes of the garden."

The tradition has evidently originated from true information of the correct account of the fall, as given in the biblical record. The Book of Mormon explains that the American Indians are descended from a branch of the house of Israel, and that their forefathers had an authentic record of the chosen people. The Indians also have many traditions which appear to have been founded upon the mediæval advent of Jesus Christ, the Savior being apparently the same personage that aboriginal tradition designates as the "Fair God."

RELEASE AND APPOINTMENT.—Elder Joseph Bull, sen., is released from laboring in the Birmigham Conference, and is appointed to labor in this Office, his services being required in the printing department.

ARRIVAL OF MISSIONARIES.—The following Elders from Utah arrived on Saturday morning, Nov. 16th:—Hugh Findlay, J. B. Elder, William England, George Batt, Jonas Halvorson, C. H. Monson, Andrew Hansen, Magnus Bergstrom, Ola Nielson, P. Anderson, Charles Anderson, Jens Hansen, A. P. Rose, Gustav Anderson. The party left Salt Lake City on Oct. 22nd, and arrived at New York on the 27th, where they remained nine days, waiting for the departure of the Guion & Co.'s S.S *Wyoming*, on which they crossed the Atlantic, and had a prosperous voyage.

They were met, on the steamer, on arrival in the Mersey, by President Wm. Budge and Elders Nicholson, Nibley, Bunting and Br. Rolapp. They speak in high terms of the courteous treatment they received from Captain Gadd, Mr. Worrell and other officers of the ship.

The first three Elders named will be assigned to labor in different portions of Great Britain, and Elder Batt, after visiting relatives in Hampshire, for about two weeks, will proceed to New Zealand, in which part he has been called to labor. The remainder left Liverpool at 11.15, Nov. 16th, for Scandinavia, having been called to that Mission.

Those Elders arrived in excellent health and spirits.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, NOVEMBER 18, 1878.

## THE SPIRIT OF WAR.

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For some time previous to the banquet of the Lord Mayor of London, which took place on Saturday, November 12th, public expectation had been on tiptoe. It was known that the Earl of Beaconsfield would make a speech on the occasion, which he did. An expression of views from so important a source, giving a definite outline of the policy of the British government, at so critical a time as the present, is necessarily fraught with interest, not only to the subjects of Queen Victoria, but, more or less, to the people of the whole world.

The speech was able, because of its perspicuity and comprehensiveness. But it is very evident that the wily, subtle statesman only gave to the eager public a "peice of his mind," reserving a portion that he deemed it would be imprudent to tell.

He contended that none of the signatories of the famous Berlin treaty had expressed an intention to withdraw from the fulfillment of its provisions. While sagaciously disclaiming belief that there was any intention on the part of any of them so to do, he cunningly threw out a hint to prepare the mind of the British public for the very contingency regarding the arising of which he pretended to have no fears. This he did by spiritedly and determinedly stating, in effect, that, in any event, the British government would not be the one to withdraw. It was the intention of the government to see the requirements of the treaty fully and faithfully carried into effect.

Now, this must really mean that should Russia seek to avoid the conditions of the treaty, England will promptly seek to enforce compliance, even if she should have to take recourse to arms for that purpose. The Earl of Beaconsfield, like all other statesmen, understands the necessity of carrying with him the popular sentiment in his policy, and he is evidently educating the public mind to prepare it to join heartily with the government, in the event of war, which is by no means improbable. It appears to be well authenticated that the Russian army recently commenced a kind of back-action movement and suddenly began forwarding fresh troops to the southward, instead of proceeding with the work of evacuating Ottoman territory. In fact it is asserted that in place of leaving they are strengthening, by new fortifications, the positions they now hold. This does not look like compliance, by the Muscovite, with the con-

ditions of the treaty of Berlin. If those mysterious movements of Russia are but fients, intended to try the temper of the signatories of the Treaty, they may possibly end in vapour. But operations of such magnitude, involving large expenditures of means, are not often engaged in without being incited by the most powerful and desperate motives. If the incentive be an intended refusal, based on pretended inability, to comply with the demands of the treaty, a very probable situation, then, to all human appearances, one of the bloodiest and most determined wars on record will ensue. This culmination of the present phase of the eastern question appears to be even foreshadowed by the determined expressions of the British Premier, notwithstanding the superficially pacific character of his utterances.

The foreign policy of the British government is to maintain the supremacy of an independent Prince in that portion of Europe and Asia contiguous to and surrounding the Dardanelles and Bosphorus, constituting the key to the commerce of the greater portion of the world. It is determined that none of the great powers shall have control of that important point. The policy of Russia, on the other hand, is exactly the reverse, being the demolition of such independent Prince, with a view to gaining the ascendancy over that portion of Europe and Asia herself. In her designs she has the covert sympathy of Germany, while Britain has the good-will and support of France, Italy to a considerable extent, and the questionable backing of Austria.

Now, the question appears to resolve itself in this way; either Russia will have to give up her cherished aim of nearly 200 years, or Britain and her sympathizers will have to endanger the interests of Western Europe by receding from an avowedly determined policy. If neither arrive at such a conclusion, a very extensive and crashing fight will be the result. England evidently has not the slightest intention to give way, and should Russia do so, from necessity, it will be with a wry face and an ugly disposition to renew the struggle at the earliest practicable opportunity.

The assurances from the Emperor of Russia of his intention to fulfill the stipulations of the Treaty of Berlin sounds like a note of peace. It is not improbable, however, that these pretensions are only made to conceal his real purposes. Modern diplomacy is so fitful, corrupt and unreliable that but little dependence can be placed in its outward manifestations. The general course of Russia, especially in the later phases of the eastern question, is not of a character to inspire unalloyed confidence in the breasts of those accustomed to penetrate behind the curtain of diplomatic manipulations. "Men cry peace, peace, when there is no peace." At such a time the pacific symphony is liable to be drowned in a discordant crash of warlike sounds.

The air is filled with rumors of war." They are but the rumblings of distant thunder from the darkening clouds, that betoken the bursting of the storm. Before long the din will increase until the tempest breaks out in irresistable fury and the muffled sounds be intensified to deafening peals, reverberating from shore to shore. The God of Heaven has decreed that earthly governments shall be supplanted by a sublime theocracy, founded upon eternal truth. To prepare for the introduction of that divine system, the nations will be "broken in pieces like a potters vessel." War is one of the "potent agencies" by which the "consumption decreed" shall be brought about. The inauguration

of a scene of almost universal bloodshed, the wicked slaying the wicked, is merely a question of time. The ancient prophets and the Savior himself pointed to the latter times as a day of tribulation, and the great prophet of the nineteenth century, Joseph Smith, has clearly, by the agency of divine revelation, portrayed the fate of the nations. Statesmen may seek to grapple with the gigantic issues that are constantly looming up and filling them with perplexity, but God will manifest the foolishness of man's wisdom and the insufficiency of his power for government aside from divine direction and supervision.

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## POLYGAMY CASE.

THE Reynolds Polygamy case was set to be heard, before the United States Supreme Court, at Washington, on the 15th of the present month. It was first tried in the Third District Court of Utah, in which a verdict of guilty was returned, the accused being sentenced to imprisonment for two years in the Detroit, Michigan, house of correction. The Poland bill, under which the case was conducted, allows an appeal to the highest courts of the land. Consequently the defendant appealed to the Supreme Court of the Territory of Utah, which affirmed the action of the lower court. He next appealed to the Supreme Court of the United States. The latter being the Court of last resort, its decision in the matter will be final.

The termination of the proceedings in this case is looked for with considerable interest, for several reasons. Not only is the liberty of a respectable and conscientious gentleman involved, but also a principle of religious freedom, of great importance to all enlightened people; especially to the community of Latter-day Saints, with which the defendant, George Reynolds, is identified. That people contend that the anti-polygamy law is unconstitutional and therefore of no force nor effect. The Constitution of the United States, that sacred bulwark of the people's liberties, forbids the National Legislature making any law whose provisions would infringe upon or curtail the enjoyment of religious freedom. "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." One of the grounds upon which the appeal is taken to the Supreme Court of the United States, is the unconstitutionality of the law, marriage being, with the Saints, a religious ordinance, the defendant having entered into the relation which the anti-polygamy law purports to make a crime, as a religious duty. The case being carried to the extremity of legal proceedings will probably decide a most vital question. If it does not it will be because the Court will avoid the issue by throwing the case out on some minor and technical grounds. Whether or not the case has been invalidated by blundering in the original proceedings, it is probable that the Supreme Court can decide the main issue—the constitutionality of the law, as it is brought very squarely before it. Should a decision be given on the side of the constitutionality of the law, then one of the chiefest guards of safety will be thrown down and trampled under foot by those whose leading duty is to uphold it to the last. Then farewell to liberty of conscience. Should the decision, however, be in favor of religious freedom it will show that, however low the American nation may be sunk in the scale of honor and honesty in manye-

pects, there still is the leaven of integrity in her, inciting hopes that she may hold together for some time to come.

The case in question is really a test one, for the decision of the main issue of the constitutionality of the law. The writer was present at the trial, in the District Court, and watched its progress with peculiar interest. Several of the authorities of the Church of Jesus Christ of Latter-day Saints were summoned as witnesses, among them President John Taylor. The object of this testimony was to show, on the part of the defense, that plural marriage is with the Latter-day Saints a sacred and religious ordinance. The court room was crowded to excess and all present were strained in eagerness to catch President Taylor's answers to the questions put to him by counsel for both sides. Counsel for the prosecution said, in effect, addressing the witness:

"Mr. Taylor, how do you reconcile the position you take, that the community with which you are connected is law-abiding, with the fact that an institution which the law plainly designates as a crime is practised by it?"

"Because we prefer to obey God rather than man," was the direct and unhesitating answer.

It reminded us of the saying of Peter and John, the ancient apostles, when they were commanded by the legal authorities in their day to stop the promulgation of their doctrines: "Peter and John answered and said unto them, whether it be right in the sight of God to hearken unto you more than unto God, judge ye."

Not only are the Saints looking forward with interest to the termination of the proceedings in the Reynolds' case, but many other people, the principle involved being one of special interest and importance.

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## "THE MEANS OF ESCAPE."

WITH this number of the STAR we have forwarded to the Conferences, with each parcel, a few specimen copies of a new tract, entitled, "The Means of Escape, or Existing Evils and Their Cure," from the pen of Elder John Nicholson, of this Office. It has been written and published with a view to meet the present state of public sentiment and opinion regarding the existing condition of affairs of men and nations. It briefly portrays some of the pressing and threatening ills of humanity; draws attention to the restoration of the Gospel in this age, including the manner of its introduction, and gives an idea of the true character of the work in process of accomplishment, under the divine blessing, by the Latter-day Saints.

Twenty thousand copies have been printed, and we believe that a systematic distribution of this tract will be productive of much good. In distributing, when practicable, it would be advisable to accompany each copy with the address of the meeting house in the locality, or of some competent person from whom further information, about the Gospel, could be obtained.

We believe the Saints who are able to do so, would be willing to contribute for the purchase of a quantity of copies. We will be pleased to promptly fill orders of Conference Presidents and others. The price is fifteen shillings a thousand.

DISHONESTY.—Among the discreditable proclivities for which the present generation is peculiar, the tendency to dishonesty stands forward in conspicuous relief. Pilfering is not confined to any particular class of society, but seems to, more or less, permeate every grade, from the highest to the lowest. The public journals are constantly teeming with accounts of swindles and robberies of various degrees of magnitude. Not only is a man liable to be preyed upon by the innumerable host of vultures of society, by having his property stolen while in life, but he is not safe from their depredations, even when his earthly career has been closed by death. The news comes from over the Atlantic that the mortal remains of the lately deceased New York merchant, A. T. Stewart, have been disentombed and stolen. There is scarcely room for doubt that this monstrous theft has been committed for purposes of speculation. It is more than likely that the thief or thieves anticipated the offer of a large reward by the deceased gentleman's relatives for the recovery of the body. This is certainly carrying the speculating business with a high and utterly unscrupulous and depraved hand. Well may honest and reflecting people exclaim, in this age of corruption, in tones of increasing dismay, "What next?"

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The company of Saints that left Liverpool Oct. 19th, passed Omaha on the 2nd inst., all well.

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SHEFFIELD.—A Conference will be held in New Brunswick Hall, Spital Street, Sheffield, on Sunday, November 24th. President Wm. Budge and other Utah Elders will attend.

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LONDON.—A Conference will be held in London on Sunday, December 1st, in the Hall known as Orson's Dancing Academy, 23, New Road, Commercial Road, White Chapel. A Priesthood meeting will be held at 10 a.m., and the general meetings at 2.30 and 6 30 p.m.

President William Budge and other Elders from Utah will be present.

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SAFE AT HOME.—By advices from Elder H. W. Naisbitt, dated Oct. 13th, we learn that he arrived, with the company of which he had charge, in Salt Lake City, on Thursday, Oct. 3rd. The journey from this country to the "home of the Saints," was, taken as a whole, a prosperous one. One birth occurred on the U. P. Railroad, near Sherman, the highest point on that line, upon the Western Plains. At date of writing Elder Naisbitt's health was good.

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## ABSTRACT OF CORRESPONDENCE.

WALES.—President J. H. Parry wrote from Swansea, November 9th:—"All is well with us here, thank the Lord. The work is progressing finely. We have baptized 12 or 14 this month, and we know of quite a few more who are ready as soon as we can get to them. We feel encouraged. We anticipate an abundant harvest. Kind regards from Elders Jones, Williams and myself."

## CORRESPONDENCE.

Castle Gardens, New York,
Oct. 29, 1878.

Prest. Wm. Budge.

Dear Brother,—We arrived here at 10 a.m., all well, after a very pleasant voyage of 10 days, having had just enough rough weather the first forty-eight hours out to enable us fully to appreciate the successive eight days of delightful weather, with fair wind and comparatively smooth sea. During the rough weather, and before the passengers got their "sea legs," there were a few slight casualties, such as damaged heads and bruised limbs, occasioned by the vessel rolling heavily.

One man (not of our people) died the second night out, from heart disease, hastened by fear. His name was Foster, and he was about 30 years of age.

We held two meetings on Sunday, and generally occupied about an hour every evening in speaking to the Saints. A concert was held in the saloon on Monday evening, and our people were invited to attend and take part in the same. On the whole we have had a very enjoyable time, the officers of the vessel contributing, by their gentlemanly kindness and courtesy, to our comfort.

Elder Staines came on board as soon as we touched the pier, and arrangements for the further prosecution of our journey was entered into.

We leave here on the cars at 3 p.m. to-morrow, for Utah. The brethren of the Elders join in kindest regards to all at the Office.

Yours in the Gospel,
GEORGE BARBER.

## MINUTES OF A DISTRICT MEETING,

HELD AT BOLTON, IN MANCHESTER CONFERENCE, SUNDAY, NOV. 3, 1878.

Utah Elders Present,—Wm. Budge, President of the European Mission; Elders John Nicholson and Chas. W. Nibley, from the Liverpool Office; Jos. E. Cowley, President of, and G. Openshaw and G. R. Emery, Traveling Elders in the Manchester Conference.

10.30 a. m.

A meeting, of the Saints only, was held in the hall where the Bolton Branch usually assemble for worship every Sabbath. Instructive addresses in relation to the duties of the local Priesthood and the Saints, were delivered by Elder C. W. Nibley, President Budge, Elders J. Nicholson and Jos. E. Cowley.

The two subsequent meetings were held in Co-operative Hall, Bridge Street.

2:30 p.m.

Singing by the choir. Prayer by Elder John Schofield.

Elder John Nicholson expressed the great pleasure it afforded him to have the opportunity of giving utterance to his ideas with regard to the work in which he was engaged. He said the Elders did not prepare sermons, but spake as they were influenced by the Spirit of God, as did the servants of God in ancient times. He spoke of the misunderstanding that existed in the world in regard to the principles and doctrines of the Church of Jesus Christ. Because of misapprehension, it was difficult to get the people to investigate for themselves. He alluded to the unsatisfactory condition of the world, socially, politically, and religiously. Diversity of opinion was everywhere, and it was a proper conclusion that either all the combatants were wrong or only one right. Truth never would or could conflict with itself. It was not necessary to go outside the Bible for evidence of the truthfulness of the teachings of the Latter-day Saints, and of their strict accordance with the teachings of Jesus Christ and his ancient disciples. The Latter-day Saints believe in faith in Jesus Christ, repentance of sins, baptism by immersion for the remission of the same, and the